

THE BAPTIST RECORD.

OLD STORIES VOL. XXXII.

JACKSON, MISSISSIPPI, MAY 28, 1908.

NEW SERIES VOL. X. NO. 22.

Closing of The Great Convention.

Sunday Morning.

The clouds are heavy and lowering, and present the appearance of rain every moment, but at an early hour the crowds are pouring into the auditorium. It was announced that George W. Truett of Texas, would preach at 11 o'clock. Everybody arranged to hear him.

The brethren look fresh and rested, well prepared for a day of glorious worship.

The Committee on Divine Services has announced preaching in every church, and theatre in the city, except Episcopal and Catholic. Some of the best speakers of the Convention have been sent to fill the pulpits.

A Sunday school mass meeting is held at the auditorium which was conducted by B. W. Spilman and Harvey Beauchamp, Field Secretaries of the Sunday School Board.

B. W. Spilman spoke on "Organizing a Sunday School." He said in part you want to organize the school in the closest relation to your church. The Sunday School is the teaching service of the church. You have no more business to turn over the teaching service of the church to the world than the preaching service.

In the organization of your school organize it to suit your needs. The Lord wants us to do what we can do. Do not organize your school to fit your needs all at once. Do a little of the work at a time. Organize your forces to do the thing you desire.

Harvey Beauchamp spoke of the organization in the church membership.

The grading of Sunday School means separating the school into such departments as meet your demands—as primary, junior, intermediate, senior, adult. Never call the primary department the infant department. Don't grade your school on the free school basis. Don't promote the teacher but promote of the pupil. The monotony of the situation causes the boy to want to drop out.

By 11 o'clock the convention hall was densely packed, there being no standing room.

A request was sent to the platform requesting the ladies to remove their hats. Every man was glad when the request was made and the ladies began at once to remove their "Merry Widows," and open the way for some others to see.

Several old songs were sung, such as "Come Thou Fount" and "Alas and Did My Saviour Bleed." While these hymns were being sung by the great throng there were many tears running down the cheeks of those who are living in anticipation of meeting in the home over there.

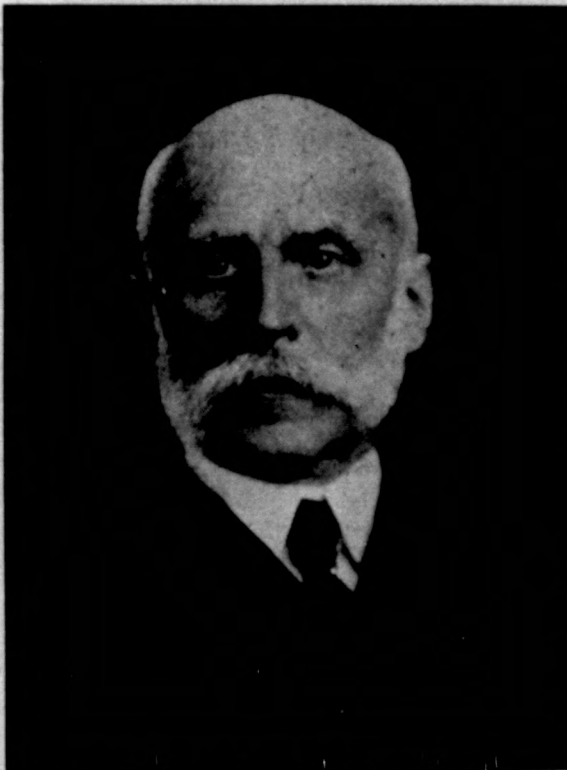
Dr. Geo. W. Truett, of Texas, read Phil. 3 as the scripture lesson, and offered an earnest, fervent prayer for blessings upon this days work. The text was taken from Phil. 3, "That I may Know Him."

How much do we know Jesus today? How real is He? He is not all abstraction. He

lives, He calls. He would have us know Him. How real is He to us? Paul says, "I gave up all for the excellency of the knowledge of Jesus."

How may we know Jesus better?

1. By making much of His Book. We do not now see Him on the mountains, or clouds or sea, but we may see Him in the Book. There should be in every community Bible Clubs. 2. Make much of secret prayer. Is it not just here we fail? "When thou prayest enter thy closet." It was when Moses was alone that God vouchsafed His continual presence. It was then he was alone that God vouchsafed His presence to Jacob and the man of God wrestled and prevailed. It was when he was alone that John saw the glory of Heaven and the New Jerusalem come down out of Heaven.



HON. JOSHUA LEVERING,
President of Southern Baptist Convention.

3. Maintain an uncompromising attitude towards sin. The thing that separates between us and God is sin. The Babylonish garment and the golden wedge came between God and Israel. "He that has clean hands and a pure heart" will prevail. Watch the little sins. Is it envy, uncharitableness, selfish ease? Watch it.

4. We must make much of the fellowship of right kind of Christians. "They that feared the Lord spoke often one to another."

5. If we would know Jesus better we are to be busy for Him. Activity is an absolute necessity of life if we make a success of it. Do something in the name of Jesus.

6. We must be willing to pay the price for that knowledge. The Apostle says, "I gave up all and count it but refuse." We are all seeking to make our religion easy. But life must be given for life. Christianity is not a mild May-day picnic. Let us have

no doubt about the cross winning the world. It is God's best gift to man.

7. We must ask, "Lord, what will Thou have me to do? There are two kinds of lives—the self-contented life, and the Christ-contented life. The first means ruin, the second means joy, peace and victory.

It is impossible to give any correct idea of the effect of this splendid gospel sermon on that tremendous audience. Men and women wept during the entire delivery of it. Many preachers felt that they had been playing at preaching.

Monday Morning.

Amid much enthusiasm strong resolutions condemning the liquor traffic in all its nefarious phases were adopted. Dr. Edgar E. Folk, of Nashville, Tenn., presented the resolutions. Dr. A. J. Barton, of Waco, Texas, offered a resolution providing for the appointment of a committee to continue the fight against whisky.

The remainder of the morning session was taken up with a discussion of the different phases of the work of the Home and Foreign Mission work. An apportionment of \$500,000.00 for Foreign Missions and \$325,000.00 for Home Missions was requested for next year. Mississippi was asked to give \$25,000 for Home Missions and \$35,000 for Foreign Missions.

The last day, Monday, was the great day of the feast. Several missionaries from the Foreign fields spoke. The most interesting of them being Dr. J. B. Hartwell, who has spent 50 years working among the Chinese. Dr. Willingham endeavored to stop him when he saw the old veteran getting weak, but enthused with his subject, exclaimed, "Let me speak; if I could call back 50 years and know what I know now I would volunteer this moment to return to the field." It was a scene of great pathos and tenderness.

At the night service missionaries to the Pawnee and Osage Indians, presented some natives and made a strong plea for help. Dr. C. M. Daniel, missionary of the Home Board to the Mexicans in El Paso, Texas, presented two Mexicans, who spoke to the great audience, Brother Daniels interpreting for them. It was a thrilling hour. The results of the labors of the Missionaries of the Home Board were visible and every one determined to do more for this important work than ever before.

"Blest Be the Tie" was sung and the parting hand was given. The convention adjourned.

The church at Winchester, Ky., has secured the services of Rev. J. J. Porter as pastor. Brother Porter is a bold, earnest, successful proclaimer of the truth.

The following named brethren have been recently set apart to the work of the ministry: E. V. Thompson, Commerce, Tex.; S. G. Harwood, Pamplin City, Va.; Chas. Neptune, Willow Tree Church, West Virginia; E. O. Thompson, Camp Creek, S. C.; C. D. Creasman and E. N. Thorn, Forestville, N. C.

Is Dealing in Futures Gambling?

Dear Brother Bailey:

Much has been said on this question of late, in legislative halls, in the newspapers, and to some extent in the magazines. The "Saturday Evening Post" for May 2nd contains a defense of stock speculation, by various ones "high in authority" in financial circles. This is practically the same, from a moral standpoint, as dealing in cotton futures; the arguments that defend one are applied also to the other.

The arguments to show that this form of speculation, (as any mere speculation, for that matter), does not partake of the character of gambling are so fallacious, so superficial, that it seems that no one need be led astray thereby. Yet I have heard good Baptists claim that buying cotton on margin is legitimate business. So I beg space to point out some of their fallacies of argument, even though I may not be able to couch my ideas in as clear language as I should like.

The question above stated can be answered only by first finding out the differentiating characteristics of gambling (those things which make it different from other activities), and testing the action by this criterion. What is the element in gambling which makes it different from other transactions? The prevalent notion is, chance. But since there is chance in every activity of life (as speculators themselves are very fond of pointing out), it cannot be made the peculiar mark by which any act is distinguished. That chance enters into gambling is known to all, but it cannot be its differentiating mark. Its presence alone cannot render a transaction gambling.

A little finer distinction is made by Theodore Price, the cotton operator. He makes a bludge against an intelligently chosen hazard, the distinguishing mark. This, however, is a theory made to order to meet his particular needs, and will not stand scrutiny. That this theory also involves faulty analysis is apparent when we consider that in all but the crudest forms of gambling there is more or less intelligent choosing of the risk. There is exercise of intelligence in a game of poker; there is a real or fancied ground for judgment in placing a bet in a horse-race. That the mere degree of intelligence employed could have anything to do with the ultimate moral quality of an act is too absurd to be seriously considered by a thinking man.

If the essence of gambling is not in the existence therein of an element of chance, nor yet in the degree of intelligence with which the chance is taken, in what does it consist? If we find out wherein it differs from legitimate transactions, ascertaining that in light of which we judge it to be wrong, we shall most likely discover its essential nature. Examination reveals the following elements in gambling: It is (1) a transfer of property, (2) in which no wealth is created, (3) for which no equivalent is given in wealth or in service, and (4) chance is purposely made the sole basis upon which the transfer is made. In every legitimate transaction there is (1) a transfer of wealth or of service, (2) involving, in addition, a creation of wealth, there is (3) compensation, and (4) chance is only an incidental, an unavoidable factor. Thus gambling differs from business, first, as to compensation; in this respect gambling wrongs the individual. Second, nothing is produced in gambling, since, unlike trade, it does not contemplate rendering goods

more available for consumption; this constitutes a wrong to society, which rightfully expects productive activity from all its members. Third, they differ in their relation to chance, since there is chance in both, and the immorality of one cannot depend upon either the existence or the relative amount of chance involved. In legitimate transactions chance is an incidental and unavoidable factor in an activity that has for its end the production of wealth; gambling purposely makes chance the sole basis for the transfer of property. GAMBLING IS THE UNCOMPENSATED TRANSFER OF PROPERTY, ON THE BASIS OF CHANCE.

If the above analysis be correct we cannot avoid the conclusion that dealing in futures, or any similar speculation, has all three of the characteristics of gambling, any one of which is sufficient to condemn it. In its relation to chance, it is clear that the hazard taken is not that merely incidental and unavoidable in all activity, but is purposely made the only factor. Further, its practical result is a transfer without an equivalent, regardless of any forced analogies to legitimate business. Finally, it cannot be successfully contended that it adds anything to the total amount of wealth, including in this notion its availability for consumption. It can only manipulate prices, which is not creating value.

What constitutes the creation of wealth may properly be considered here, to make some of my previous statements clear. Wealth may be said to be created when raw material is produced, when it is manufactured into articles of consumption, when it is transported nearer the point of consumption, and when it is distributed to the consumer. In all of these operations labor of some sort is expended, the labor so expended in each case corresponding to the increase in wealth. From this we can see that the farmer, the miner, and all who produce the raw materials of commerce; the manufacturer, with all who are engaged with him; the railroads, the steamship and boat lines, and all who help to transport goods; and finally, the retail merchant, all assist in the production of wealth. Each affords a step in the evolution of raw material into goods available for consumption. At each stage of the process wealth is up on the expenditure of labor, in that the commodity is rendered more capable of satisfying want. Throughout the series each individual and institution assists in performing a service for society in return for the support of which is afforded.

In the light of this we can see the legitimate sphere of the exchange; it is one of the many necessary stages in the journey of goods from producer to consumer. As such it should be clearly recognized. But speculation in the products, as speculation, does not in the least assist in the journey of commodities, and all wealth obtained by such means is not as compensation for services rendered, but is an iniquitous tax upon trade. This is made clearer when we reflect upon the amount and character of the service rendered. In this form of speculation, however, the reward (if reward it may be called) bears no relation whatever to even a pretended service to society; it is wholly dependent upon the accuracy of the judgment or guess as to the possible state of the market, or worse, to force prices up or down concerning the market.

Nor does the fact that an incidental benefit may accrue to a certain class of in-

dividuals not directly engaged in speculation, as the producer at one time, the consumer at another, affect the character of this activity in any essential particular. Horse racing and race-track gambling may stimulate the horse-breeder's business; that, however, does not make race-track betting any the less gambling or any more like legitimate business. If the activity of itself does not perform a real and necessary service for society as a whole, the existence of a merely incidental benefit cannot change its essential nature. Peyton Jacob.

PREACH THE GOSPEL.

Written for Baptist Record by W. Alex Jordan, Yazoo City, Miss.

The word gospel is used 100 times in New Testament, five times in Matthew, eight times in Mark, six times in Acts, thirteen times in Romans, eleven times in first and nine times in second Corinthians, ten times in Gal., four times in Eph., nine times in Phil., two times in Col., six times in 1st and two times in 2nd Thes., one time in 1st Tim., three times in 2nd Tim., one time in Phil., four times in 1st Peter, four times in Luke, one time in Heb., one time in Rev., 100 times exactly. 2. Meaning of the word. Greek word euaggelion, good tidings. 3. Believe is used 254 times in New Testament, while obey is used 35 times.

God preached the gospel to Abraham, saying, in thee shall all nations be blessed. Gal. 3:8, Gen. 12:3. Abraham believed God and it was accounted to him for righteousness. Rom. 4:3. Jesus preached his own gospel, preaching the gospel of the kingdom. Matt. 4:23. Paul "testified the gospel of the grace of God." Acts 20:24. The Angel said, "behold I bring you good tidings of great joy." Luke 2:10. Peter, "have preached the gospel unto you with the Holy Ghost sent down from Heaven." Peter 1:12, on Pentecost, Acts 21:36. Jesus said to His disciples, "preach the gospel." Mark 16:15. We are called to preach the gospel. Christ was so revealed in Peter that he might preach Him among the heathen. If Paul was called to preach Christ why not preachers now? We preach the gospel that Paul preached. "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9. Woe is unto me if I preach not the gospel." 1st Cor. 9:16. What then is the gospel and what are we to preach? Question comes face to face with preachers every week.

The gospel, strictly taken, presents neither claims, commands, nor threatenings, but, "good news." I bring unto you glad tidings of great joy." Luke 2nd chapter. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. Romans 10:15.

A report of salvation, purchased by the blood of Jesus for poor sinners and offered to them. A proclamation of liberty to captives—pardon to condemned criminals—of peace to rebels—of life to the dead—and salvation to those who lie on border-land of hell. Not gospel itself that saves, but Christ revealed in the gospel. Paul says: "By which ye are saved if ye keep in memory that which I preached unto you." It is Christ that is to be received, but as offered in the gospel, to the eye of faith. Gospel is with respect to Christ what pole was to the serpent. Gospel is a simple offer on the one hand, and acceptance on the other. The covenant of redemption a con-

ditional one. The Son of God taking on him man's nature and offering it in sacrifice, was the condition of all the glory and reward promised to Christ and his seed. "When thou shalt make his soul an offering for sin, he shall see his seed." Isa. 53:10. Faith was promised in this condition, for sealing man's interest in covenant. "By grace ye are saved through faith and that not of yourselves it is the gift of God." Eph. 2:8. That faith is wrought by an absolute offer of Christ—gift of God. Offer of Christ unconditional—except one native to all offers—acceptance. Faith is not a meritorious condition—We are not justified by faith actively but passively—through faith. "Not of works lest any man should boast." The gospel is much clouded by legal terms and conditions and qualifications. If the gospel were upon condition that you did so and so.—Believe, repent, confess, be baptized for the remission of sins then I dare not say, it is gospel. That would make double condition—one Christ met and one you met. Besides—Paul says, Rom. 4:4: "Now to him that worketh is the reward not reckoned of grace but of debt." "But to him that worketh not but believeth on him." If salvation is conditional it is not free. You say God can make any terms he wants to—yes, but it is then not free.

You are not asked by gospel to give God anything for salvation. He would spurn your works as your money—oat filthy rags—other filthy lucre. The market of grace is free. Isa. 55:1-3. "Without money and without price." It is Christ's last and lowest offer. Rev. 22:19—"take the water of life." You don't have to give God anything—Christ is the giver. "He that spared not his own Son but delivered him up for us all, how shall he also with him freely give us all things." Rom. 3:22. The gospel does not consist in pressing the duty defined by the words. "Give your heart to Christ." That would be rather law than gospel. God demands that, but the simple urging of it is not the gospel. This the true gospel: accept the free gift of salvation from wrath and sin by receiving Jesus himself and all the benefits he "purchased love, in Christ Jesus. I believe that it your heart will be his in a moment—given not as a matter of law but love. First receive His heart, then you will give him yours. The gospel recognizes there is a distinct beginning in the conversion of a soul to God. This beginning dates to the time when the sinner becomes conscious of his utterly ruined condition. This condition is clearly brought about by the Spirit. Through the gospel this sinner realizes that Jesus so completely satisfied God for his sin that he could say, "it is finished." The sinner is to say: He assures me that if I, a perishing sinner, believe in him, I shall not perish, but have everlasting life; I believe his word, and reckon that if he gave his Son to die for us when we were yet sinners, he will also freely give us all things. And if in accordance with his own gracious invitation, I rest my soul upon his manifested love, in Christ Jesus. I believe that will be as impossible for me to perish, as for God to change his nature, or to cancel the word of grace and truth that the "blood of Jesus Christ, his Son, cleanseth us from all sin." 1 Jno. 1:7. Paul used the word Jesus 500 times in his epistles. He realized: "There is none other name given under heaven among men whereby we must be saved." The gospel must be preached.

"Of his own will begat he us with the word of truth." James 1:18. Being born again by the word of God 1 Pet. 1:23. "Who-soever believeth that Jesus is the Christ is born of God." 1 Jno. 5:1. The production of saving faith is regeneration. Faith is the one link between the penitent sinner and God's gift of pardon and life—"By grace ye are saved." Not faith and something else—it is faith alone. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. One says: "I cannot believe." You are laboring under the idea that believing is a work to be done by you. Faith is acknowledgments of a work done by another. You think if you could do great thing of believing God would reward you by giving you peace. Thus you reckon faith to be a price with which to buy salvation. Faith is not work but a ceasing from work. Not climbing mountains but ceasing attempt and Christ will carry you up in his arms.

It is in Him and not your poor act of faith that salvation lies. Nor should we preach that it is the Spirit's work to enable sinner to do something which will help to save him. But rather Spirit so detaches sinner from his own performances, that he shall be content with salvation as offered in Christ. Repentance and faith are not grounds of salvation—our salvation is not because we do well in repenting and believing but because "He in whom we trust hath done all things well." We do good works because we are saved, not in order to be saved. "Created in Christ Jesus unto good works." W. Alex. Jordan.

Moral of a City's Disaster.

Shubuta, Miss., June 10, 1907.

To the Editor of The Times-Democrat: I would like to endorse your editorial on the above caption. The city that is not run by the corrupt element is the exception. The saloons are formed in the saloons and low dives of those cities. Men are pushed forward that are pledged to "go blind for a minute and let it alone," and the politicians, realizing that they are indebted to the "bum" element for their election, they will not "go back" on their constituents. The saloons, gambling houses and houses of ill-fame are allowed special privileges by paying assessments made by these corrupt officers. Good men will not offer for office because they would not be elected.

Remove the cause and the effect will take care of itself. The people are to blame for the government they have. Men say, "Why should I bother about casting my ballot, it will not effect the result one way or the other." That is perhaps true, if it only applied to the individual, but when it involves hundreds of others who are saying the same thing, the result will be materially affected. The man who fails to cast his ballot when opportunity presents fails in the highest duty to his country, and the men who are today failing in this duty are the men who are best qualified for casting an intelligent ballot.

See what Knoxville and other cities have done, take courage and cleanse your city of the cesspools of vice that are sapping the lifeblood of your city, and good men will offer for election and you can elect them.

I sent the above to the Times-Democrat to apply to New Orleans specially, but cities and towns in Mississippi will be run by those that are opposed to the enforcement of the law unless the better class shall take an active part. On my way to the masonic Grand Lodge at Hattiesburg, a whisky man that takes orders in Meridian told me that he was going to run for chief of police in Meridian, and that he was in Vicksburg and that they would elect their men to the offices.

W. H. Patton.

May 14, 1908.

A Great Meeting.

We closed a glorious meeting in our church, Park Street, Beaumont, on Sunday night, May the 17th. The pastor began holding services at night last Sunday in April, till first Sunday in May. Evangelist F. M. McConnell reached us with singer on Monday night, and preached two to three times a day for two weeks. The Lord blessed and honored his word. There were 70 professions of faith. We only received 20 by experience and baptism and 9 by letter, making 29, but more will follow. Some will go to other churches. The church was greatly benefited. We are now in a far better shape than ever before. Last Sunday was the high water mark in the Sunday School. It has more than doubled in past month. We met \$300 expenses during the meeting. The church has in past three months raised \$600. We have been here eight months and received 53 members, and raised about \$1,400. We have now about 200 members, and nearly all of them poorer than the pastor, so you see how well we do to raise this much money.

The Lord bless the dear people in Mississippi.

Truly yours,

M. J. Derrick.

Of Interest.

I clip the following from the Western Recorder, May 14, 1908.

"Another blessed example of the power of the Bible: A missionary on a tour in Korea preached in a city, and when he was leaving he was asked to go to a village on the other side of the mountain pass. He went over the mountain, and found a village where no foreigner had ever been. But the Bible was there, and forty people had built them a house for the worship of God and met there every night with their Bibles."

It would be interesting to know something of the history of this people. Especially as to their faith and practice. Here is a people organized into a church. No missionary ever visited them. They had the Bible only, which they doubtless must have obtained through the medium of commerce. Now with no one to direct their minds along the line of the creed of his church, they would naturally follow the scriptures in an unbiased manner, hence, I say it would be interesting to know their faith and practice. Could not our Foreign Board communicate with one of our missionaries and have him gather some data on this interesting discovery. Let him go to the village and interview the people, and publish all the facts he can get.

J. R. Sample.

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The Record acknowledges an invitation to be present at the commencement exercises of the Mississippi A. & M. College May 30 to June 2.

Since Rev. R. A. Cohron took charge of the church at Kerville, Texas, about 200 have been added to the membership. This is rapid growth.

Nine were graduated from the Greenwood High School at its close this week, among them being our little friend, Miss Pearle Johnson.

A pessimistic minister has no place in a Christian pulpit. He is an incarnated contradiction. He will fail where the optimistic man will succeed, because his spirit is contrary to the spirit of Christ, and cannot be a vehicle for the gospel message.—Ex.

Evangelist Frank M. Wells, Jackson, Tenn., has been very busy of late. In 149 days, he preached every night but 17. He is now at Hot Springs Ark., taking a much needed rest. He was a delegate from his church, Jackson, to our great Convention. He will resume work after June 15.

Friday evening, four days after the adjournment of the great convention, the minutes of the Southern Baptist Convention were on our table. There are no secretaries like ours. Nearly four hundred pages of matter prepared, printed and mailed out within three days. Mirabile dictu!

THE BAPTIST RECORD.

May 28, 1908.

Rev. W. W. Dickens went back from the convention and told his church what Mississippi was asked to give to the deficit on Home Missions. They promptly took a collection for this purpose adding over 10 per cent to their former regular collection. Why not others do likewise and wipe out the deficit at once.

The McMahon Detective Agency of New Orleans has located a branch agency in Jackson with offices in the Harding Building. They claim to have the best corps of blood hounds in the land, and that their agency will be of great utility to sheriffs and municipal authorities. They believe they can speedily break up thievery in our cities.

The Picayune has had engraved 5,316 splendid pictures of Jefferson Davis as he was during his tenure of the presidency of Confederate States of America. The Picayune makes the State of Mississippi a present of 3,000 of these engravings to be placed in the schools of Mississippi, on June 3, 1908, Mr. Davis' one hundredth anniversary. 2,316 of these go to the schools of Louisiana.

It was the editor's privilege and pleasure to preach to the good people of Braxton last Lord's day, morning and evening. It was doubly a pleasure to visit Braxton as we were splendidly cared for in the good home of our long-ago college mate, Prof. J. G. Granberry. Brother C. E. Welch is the pastor and held in high esteem. The church house wrecked by the cyclone is again in order and in use.

Hon. Joshua Levering.

This esteemed and useful layman was elected president of the late Southern Baptist Convention at Hot Springs with much enthusiasm and absolute unanimity. He makes a good presiding officer, impressing all with his interest in the Lord's work and with perfect fairness to all. We intended to adorn our first page with his picture last week but the engravers did not come around in time. So we use it this week.

In the face of such conditions, to busy one's self tearing down the faith-structures of the past is not only a work of supererogation, but one of supreme folly. Of supreme folly because it gives needless pain to those who think in formulas of other days, and produces skepticism and infidelity in those who do not grasp the range and significance of the changes that are taking place; of supererogation, because the faith-structures of the past will crumble of their own weight when their usefulness is at an end; of both folly and supererogation, because the materials of the new thought are not those which touch most immediately and vitally the spiritual needs of men.—Ex.

If the pastor, in all the light of modern knowledge, gives his people in constructive and not destructive form, in positive and not negative language, that which he believes to be the truth of God for the actual needs of men, and keeps still about its oldness or newness, the young in his congregation will not know that any one ever thought differently; the middle-aged will say, "I like that interpretation;" and the aged will say, "That is a new idea;" and

all will be blessed, and uplifted, and inspired to nobler living.—Ex.

The effective preacher must have the shepherd heart. That is, he must under all circumstances be kind and patient, and willing to "lay down his life for the sheep." Often the pastor preaches a sermon so clear and strong against sin, with so much unction and fervor, that he thinks surely all his members will turn from the particular sin inveighed against; but they do not. Often he preaches a sermon on duty, with great power, as he thinks; but Christians follow the old way. Then the pastor pouts, or scolds, or tells what he thinks, or resigns and goes to a worse field; forgetful of it all that when Peter denied his Lord in the hour of the Master's greatest need of loyalty, and cursed and swore, there was not from Christ a word of reproach, but instead, a look of great compassion which broke the disloyal disciple's heart, and sent him out into the night to weep over his sin alone. The way in which men are won from their sins and to their duties has not changed.—Ex.

The preacher, under whatever conditions, must be optimistic. He has no right to be anything else. The gospel is good news; it was heralded by an angel choir; Christ was declared to be the glory of Israel, the light of the Gentiles, the hope of the world; and every word that Christ uttered about his kingdom was a word of hope, with victory in every syllable.—Ex.

Rev. Dr. E. C. Dargan, formerly professor at the Baptist Seminary at Louisville, now pastor at Macon, Ga., is to be the commencement orator at John B. Stetson University on Tuesday May 26th. The Baccalaureate sermon is to be preached Sunday morning by President Lincoln Hulley, Ph. D., Litt. D., LL. D., and the Educational Sermon by Rev. J. E. Oates, before the Florida Baptist Education Society. The orator for the Stetson Teachers College is Dr. Edward Conradi, Princip. of St. Petersburg High School.

The Method of Work.

In regard to method of work, I have space only for the barest outline; and it may help the memory if I throw that outline into the methods of the hunter or the soldier: Load; take aim; fire; clean your gun! Load. Reloading not only makes the "full man," but also the alert brain. A book is not only informing, but suggestive. It is good not only for the thought which it holds, but for the thought which it inspires. No man can stand long before any congregation who is not an indefatigable reader.

The Bible, of course, should have first place. But the minister is actually in danger of wasting time reading the Bible. That is, he is in danger of sitting down in dreamy fashion, and reading a text that he could repeat from memory, without receiving one particle of illumination or inspiration from the process.

The preacher should have in his study several versions of the Bible. The more the better. Possibly he should read most the one that he likes least, in order that his mind may be bumped out of its ruts, and started upon new lines of investigation.

As to books in general, one often receives

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most mental stimulus from those with whose authors he least agrees. Simply to read what we approve is to rock ourselves to mental sleep. But read we must. It is the loading of the gun.

Take aim. The man who sits down in his study simply to make a fine sermon is untrue to the ministry of Jesus Christ. Not that any sermon can be too fine, though its fineness may be of such character as to divest it of all edge, and eliminate from it all grappling hooks.

Concerning Deacons.

J. B. Gambrell.

Deacons in churches are very important functionaries. Next to the pastors, they are the main men in the churches. Next to the pastor, they can make or unmake a church. And they really do it. So important is the deacon, that it is well, at proper intervals, to study him up, and line him up with his duties, after a scriptural fashion. There is not very much said about him in the scriptures, but quite enough to set him in a clear light. He must be the right kind of a man, close up to the preacher in character. In 1st Tim. 3rd Chapter, we have the characteristics of a preacher given in a bill of particulars. And then follows the portrait of the deacon. Here are some meaningful words: "Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, being found blameless."

This is what the scriptures say as to the characteristics of the deacon. He is a marked man. The word "grave," quoted above, does not mean long-faced, nor sad, but weighty. The deacon must not be a man of no consequence in the church. Brother cheap John won't do for a deacon. The deacon must be a man people will regard. The very nature of his service calls for this.

Then he must be a man who talks straight. I have known more than one deacon, as well as more than one preacher, to talk his head off. The double-tongued deacon will soon have the church talked into a tangle, and himself talked into a condition where he can do no good. Churches need to see to this point.

Then the deacon must not be a wine bibber. He must keep himself within Paul's admonition to a preacher, limit his use of wine to the necessities of health.

With infinite wisdom the Spirit prescribes that the deacon must not be greedy of filthy lucre. He must not be a money lover. Alas! for the harm that has come to churches through stingy deacons. They are the abomination of desolation, standing where they ought not. It is just at this point that harm is done to every part of church work. The stingy deacon holds everything down by his example, by his influence and by his work. Pastors are starved out. The mission spirit is strangled. The church finances are administered on a scrimping, insufficient scale, and everything is reduced to the level of the deacon's covetousness. He diffuses his meanness throughout the membership, as far as his personal and official influence can reach.

There is more said about the deacon, enough to set him out as a man among men;

THE BAPTIST RECORD.

a man who would have influence: a man suited to this office of service in the church of the living God.

The deacon's office is one of great consequence. We learn of the office, and the character of the men who should fill it in Acts VI. The office has to do with the temporal affairs of the church and this is a large and vitally important part of church life. The scriptures give much attention to what is called the temporalities of religion, things material, having to do with the physical conditions of life. No church can do well, if its business is not well handled. The ragged, dilatory way in which the financial and the general business interests of the churches are managed in many places is a reproach to the cause. There are not a few churches, which are crippled and disabled for no other cause than that the finances of the churches are badly handled. And nine times out of ten, the trouble is with the deacons. They are not up to the scripture requirements. They are penurious, grouchy, blatherskites. Or, they will not, out of sheer laziness, or indifference, use the office of a deacon well. The pastor's salary is not paid. The current expenses are allowed to run behind. Bills against the church are not paid till it becomes street talk. The deacons connive at miserable shifts instead of facing the situation like men and leading for the noble, honest thing before God and men.

I have known deacons to take mission money to make up a deficit on the pastor's salary, and I have known not a few cases where women were put under the burdens to care for church obligations by all sorts of subterfuges, when the deacons could easily have managed all by a right use of their office.

This deacon business is vital. Here is a letter from a young sister, about a mission collection. It is a pittance from a really strong church, now pastorless, and pastorless as it commonly is through the default of the deacons. The letter says: "The trouble here is with the deacons. They won't do anything, and they won't let anybody else do anything." She told the truth, and the condition of that church is not different from the condition of many others. The deacons won't do anything and they won't resign and get out of the way.

This brings us to the consideration of some practical questions, which come up often in the churches.

Sometimes deacons, by sheer assumption, enlarge their office, and come, by degrees, to be an oligarchy in a church. They assume special supervisory functions over the pastor and the pastoral office. This is an offensive and very hurtful assumption. The scriptures give no color to it. For every reason, the deacons, as such, should keep clear of all matters, not lying within the sphere of their scriptural duties. When deacons become involved in differences touching things which belong to the whole church, all members alike, they rapidly lose their opportunity to fill their office.

Nor are the deacons of a church a committee per se on discipline. The church may by a vote make them so; but generally, it is better not to do this. Of course, deacons have equal rights with other members in all things as church members; but the deacon's office gives them no special rights over the pastoral office, or over disciplinary matters.

To fill the deacon's office is worthy of the best efforts of any man. It is a hard office, an office of service, as the very word deacon means. It is service in a sphere where the right kind of service makes the spiritual activities possible. They make it possible for the preacher to fulfill his ministry, i.e. fill his ministry full, and that is what the office is for in a large measure.

The real deacon is a great man in the Kingdom. God puts honor on him. He purchases to himself, a good degree, and great holdings on the faith. He stands in the front rank of the army of the faithful, along with all the heroes of faith. In the great church, the deacons are the power behind the preacher: the effective workers, who, without pay and often without appreciation, from those whom they serve, make all things possible in the manifold activities of the church. God, who is faithful to reward all service, from the giving of a cup of water on, will give the good deacon a good degree, a high standing among those who serve in the Kingdom. Hats off to the noble deacon, who knows his place and duties, and like a true man, stands to his hard work through the heat and burden of the day, and out with the deacon who defaults in his office.

There is a call for another remark. It has come to be thought by some, without reason, that once an active deacon in every church, and in full possession of all the functions of the office. There is no more reason for thinking this than for holding that once a pastor, always a pastor in every church. It is perfectly competent for churches, once a year, or as often as they choose, to elect active deacons, or deacons to serve in that church, just as it is competent for churches to elect their pastors from among the preachers available. There is no difference. And this right, hundreds of churches ought to exercise judiciously without unnecessary delay.

An Appreciation.

I desire to thank the brethren who manifested so much interest in the welfare of myself and family when my wife and I were called from Hot Springs on account of the illness of our baby boy. We were especially touched by the telegram that reached us a few hours after we arrived at home, signed "The Mississippi Brethren."

By the help of our Heavenly Father, the faithful attention of three good physicians, together with the sympathy and help of many friends, our little one has been spared to us and is rapidly being restored to health.

The kindness of our friends during this dark hour has greatly comforted and strengthened us. May our God permit none of them ever to want any good thing.

Fraternally,

W. J. Derriek.

May 27, 1908.

EYE DISEASES,
THE CATARACTS, CHRONIC INFLAMMATION, GRAUVE'S DISEASE, GLAUCOMA, and all other eye troubles, cured by ARNOLD'S EYE CURE. No. 100, Broadway, New York. Sole agents, Dr. J. H. Arnold, 100, Broadway, New York. Sole agents, Dr. J. H. Arnold, 100, Broadway, New York. Sole agents, Dr. J. H. Arnold, 100, Broadway, New York.

A Great Meeting.

The Lord gave Gillsburg the greatest meeting in her history.

The meeting began the third Sunday in April and closed the fourth Sunday. There were 47 additions, 27 by baptism, and 20 by letter.

Excepting one day, Brother W. E. Farr of Bogue Chitto did all the preaching.

Farr is one of the dearest and most consecrated preachers in the State. He thoroughly believes the Bible doctrine of salvation by grace, the love of God; repentance, heaven and hell, and preaches them with great power. Under his preaching Christians reconsecrate their lives to God's service and sinners are brought to Christ.

Brother James Jelks of McComb, was with us and led the singing. Brother Jelks is a great singer and consecrated to the work of leading souls to Christ. His mind and heart are set on God.

At the close of the meeting the church handed the visiting preacher and singer \$68.74 for their services, and money to the pastor to attend the Convention in Hot Springs.

This church is small from a numerical standpoint, but great in God love. The good accomplished in this meeting will never be known in this world. This church and community will never forget to pray for these strong young men as they fight the great battle for God.

May God bless them, is the pastor's prayer. S. W. Sproles.

Letter from Leland.

Having been upon the field three months it affords me real pleasure to make favorable report as pastor of the Baptist church in Leland.

With great kindness and consideration the people have received us. The pastor's home has been repaired, screened and made quite comfortable. Our needs have been graciously provided for and we feel that "the lines have fallen to us in a pleasant place." We find the Baptist church here made up of a most excellent people, and loyal to every interest of the denomination. A goodly number of our boys and girls are away at school. This shows interest in education. Contributions to the various enterprises fostered by Baptists are liberal. Brother Mobberly did a good work here and the people speak kindly of him and his.

The Ladies' Aid Society, one of the best in this State or any other, acting upon the suggestion of the pastor, has led in making some much needed improvements on our house of worship. We now have some recitation rooms for Sunday School classes, and a baptistry as well located as any church has—it is in a hollow square just back of the pulpit and cut off from same by large rolling doors.

The ladies just satisfied with this decided to have the interior of the church repainted. This has been done by their society and all paid for. Be it said to the praise of the brethren that they heartily co-operate with the good sisters in all their improvements and needed repairs.

In meeting the financial obligations for this work we find that about \$800 has been expended by the church.

All departments are moving forward in a most encouraging manner.

Our Meeting.

Our meeting began on April 26th and closed on Thursday evening, May 7th. Pastor-evangelist John A. Held of Natchez, did the preaching in the most heroic, soulful fashion. As a pastor for many years I have had noble and strong men to assist me in meetings, but John Held is the equal of any and the superior of many. The teaching element enters largely into his sermons and his persuasive power, and strong reasoning make of him a mighty man before an audience.

The men's meeting on Sunday afternoon of May 3rd proved the greatest service of all.

I have been informed that never before have so many men attended a religious service in Leland. And this large company of men were profoundly moved as the preacher kindly taught them concerning "Man's duty and place in religion." Scores of them pledged themselves for a nobler, cleaner life.

Brother Estes, a ministerial student of Clinton, was with us for a week and rendered valuable services by leading in the music. This young preacher made a very favorable impression upon our people, and as a token of appreciation the sum of \$36 was handed him on Monday morning as he was leaving for Clinton.

Brother Held returned to his home on Friday, the 8th inst., bearing with him the prayers and good will of a grateful pastor and a noble church. Our treasurer put into his hands the sum of \$114.

As one of the splendid results of the meeting our membership has been increased by 9 baptisms, and 10 by letter.

The church has been gloriously blessed. Leland has felt the power of this spiritual uplift. To God be the praise.

My people have kindly instructed me to attend the Southern Baptist Convention, but this is one year when I shall deem it wise and prudent to "violate instructions."

If brethren are doubtful as to any good thing coming out of Leland let them come and see.

Fraternally,
A. J. Miller.

Signs of Promise.

We went to the great convention at Hot Springs happy in the showing in a comparative way made by our churches in their support of our Foreign Mission and Home Mission work. We were not expecting however to recognize as ours the largest per centage of advance of any of our sister states. Such, however, was the greeting we met from the secretaries, then the statistician handed me a copy of his work with the statement that here too Mississippi had made an all-round satisfactory increase of the same character. I thank God for this stand we are taking in the coming Kingdom of our Lord. I thank my brethren and sisters all over the State for their hearty co-operation in this great cause. Many were the examples of liberality that carried the offerings in this ever memorable year of panic, storms and high prices in living, far beyond all previous records. Some have said if the times had been better with us, what might we not have done. I have said sometimes in reply better say what might we not have done if the times had

been a little tighter. This would have brought us closer to God, and closer to him we are more ready to attempt great things. Was it not in the days of his imprisonment that Paul said "I can do all things through Christ who strengthens me," and was it not immediately after that terrible scourging that out of the prison at midnight floated the sweet song of victory that preceded the deliverance. Was it not immediately following the awful agony in the garden that our Lord said "not my will, but thine be done," and strengthened by an angel's touch he was ready to carry to its last end the message which the Father had given him to a lost world. It is down in our Gethsemane that we learn the Father's will and become ready to do his will. "The light of the knowledge of the glory of God as it shines in the face of Jesus Christ" is brightest to us when we are closer to his cross, and Gethsemane and Calvary inspire to the best effort.

April put into our hands for the coming of the King \$28,280.64, of which Foreign Missions received \$16,038.53 and Home Missions had for its portion \$9,503.63, and this besides the amounts sent direct from the churches to Atlanta and Richmond, which for some reason our brethren were unwilling to allow appear in the State work. This record only shows what a great people may accomplish when with prayer and determination to do something they do with their might what their hands find to do. It shows the solidarity of the churches to the very best advantage, and while there is possible danger of all putting off to the last what they do, yet there is something inspiring in it that may be worth more to the cause than the interest money which it costs.

Be this as it may, we have been doing it this way, and now must once more make a charge no less important to our cause in the interests of State Missions. This month will give us a little breathing spell and then we rise in the strength of a redeemed host which has already learned how to do a great thing in Christ's name, to meet the needs in our own State work. May I say it, our hands are not interlocked with Georgia, and Alabama, and Texas, and the others as they were a few days ago. They will watch no doubt with interest to see how we stand alone in this great issue, and I dare say some will pray for us, but the work must be done by ourselves. It is ours. We are responsible for it and its final issue will depend on the gifts of Mississippi Baptists alone.

May God nerve us to see the opportunity and to use it for the glory of His name.

A. V. Rowe.

Winona, Miss., May 23, 1908.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 16 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

F. J. CHENEY & Co., Toledo, Ohio.
Sold by Druggists, etc.

BELLS.

Steel Alloy Church and School Bells. Improved for Catalogue. The C. & B. BELL CO., Hillsboro, U.

News in the Circle.
Martin Ball.

The first church, Jackson, Tenn., has called Rev. H. W. Virgin, of Kansas City, Mo. It is not known yet what his decision will be.

Evangelist Geo. C. Cates is in Camden, Ark., engaged in a great meeting. The papers report 162 conversions in a week.

What glorious fellowship! What happy greeting! What charming union! at the great Convention at Hot Springs. Everybody seemed happy.

Mississippi was second in numbers of messengers at the convention at Hot Springs. Texas 212, Mississippi 190. Dr. Rowe was happy.

The commencement sermon of the Louisiana College, Ruston, La., will be preached by Rev. W. A. Hamlett, of Temple, Tex., May 24th.

Rev. W. A. Ray, of Ruston La., will preach the commencement sermon of Mt. Lebanon College, La., May 30th.

The Prohibition party of Kansas has nominated Rev. E. G. Shouse, pastor at Parsons, Kansas, for the senate.

Pastor F. W. Kerfoot, of Port Norfolk, Va., recently closed a great meeting with 40 additions. Most of the additions were men. Rev. T. R. Sanford did the preaching.

Pastor M. A. Jenkins closed his meeting at Hopkinsville, Ky., with 71 additions.

It was stated at the Hot Springs convention that Dr. J. C. Armstrong has retired from active connection with the editorial staff of the Central Baptist and that Rev. H. E. Tralle takes his place.

Rev. J. T. Parker, Liberty, Mo., has accepted the call to Grand City, Mo., and will enter the work June 1.

The Foreign Missionaries of the Southern Baptist Convention baptized 2,174 converts during the last conventional year.

Rev. P. E. Gatlin, pastor of the First Church, Dalton, Ga., had a meeting in his church, doing all of the preaching himself. There were 50 additions.

Pastor A. J. Faucett, of Portland, Ark., was aided recently in a meeting by Rev. J. P. Henby of Monticello, Ark. There were eight additions.

Rev. W. H. Meredith, of Muldrow, Okla., has just closed a splendid meeting at McAllister, Okla., with 103 conversions.

Our State Mission work demands our attention now till the meeting of the convention, July 8. The Winona church unanimously and heartily invites the convention to meet in Winona in 1909.

Appeal for Purvis Baptist Church—Hear It
My Beloved Brethren.

Did you read the appeal of Pastor A. Finch in the last issue of our paper in which he pleads with us for help to rebuild the Baptist house of worship at Purvis? Who of us that read it, does not feel like lending a helping hand to our helpless, devastated brethren in that cyclone swept town.

Our Methodist brethren in our State are going to work right away to rebuild the house of worship for their people in Purvis. Will not Baptists do the same thing for their people there?

I am personally acquainted with Brother Finch, the pastor, who resides at Slidell, La., and commend him to our brotherhood as a man of God and trustworthy in every respect. Let us make glad his heart and the hearts of his sorrowing people by coming to their help in their time of great need. Let hundreds of us pastors take collections right away.

O. D. Bowen.

Handsboro, Miss.

That Which Was Unrestored.

Text: "Son, thou art ever with me, and all that I have is thine."—Luke 15:31.

These words, spoken to the elder brother, have for the younger a message of intense and startling solemnity. While they unfold a wondrous wealth of blessing to the one who had avoided prodigality and profligacy, they ring out the knell of the bitter final loss which has been incurred by the other. He was pardoned and restored; but there were some things he never could get back again. The substance he had wasted was irrevocable. His portion of the goods was utterly lost. Nothing of the father's patrimony remained to him.

I. Undoubtedly a lax notion prevails that when a prodigal is brought back everything is thereby made perfectly right. Some actually profess to believe the comfortable lie that "all's well that ends well;" that so long as a man ultimately crawls back and seek the pardon of heaven, it does not matter what he has been; that forgiveness condones the past makes it as though it had never happened, and entirely averts all of the threatened results. Others, from such a starting point, have made even more mischievous deductions. They have urged that evil is merely good in the making; indulged in vile nonsense about the necessity of a man's sowing wild oats; encouraged the infamous notion that "secondarism is a sacred probation of the soul;" that the greatest saints are made out of the biggest sinners; and so put a premium upon prodigality for which there is not the slightest warrant in scripture, or in fact, and at the same time minimize the irretrievable loss which such a course ensures.

II. While those who have wandered farthest have the tenderest invitations to return, and may, when restored, receive the sweetest assurance of pardon, and henceforth live a new and worthy life, there will be effects of the old life which no penitence can alter, losses which not even the mercy of God will retrieve. No prodigal ever yet became a saint who could not have been a better saint if he had never been a prodigal. The prodigal's past cannot be undone, nor its ruin-

ous consequences wholly escaped. The returning prodigal will be warmly welcomed, but even the loving Father holds out no prospect that wasted substance can never be recouped.

III. The wasted patrimony. "Nothing that is mine is thine." That is plainly what the words mean for the prodigal. Welcome, forgiveness, renewals, had been freely bestowed, but nothing of the father's substance could again be granted him. His share had been forever squandered. He had "gathered all together" and risked it. He had "spent all" and lost it. Now that he had returned, he must understand that though his reception was infinitely more gracious than he deserved or even expected, every thing could not be the same as if he had never gone out. All could not be restored to him. His patrimony was gone and his kindly father would not commit so great a blunder toward him, or so great an injustice upon the hard-working son, as to attempt to make it up. His person was restored; his personality could not be. Even in the event of deepest penitence, there must be a final loss which all the love of a father's forgiving heart can never make good.

IV. This assurance does not, of course, guarantee to the older brother, or those in his case, the best blessings of all, though it means so much. It is possible for a man to have all these things, and yet make poorly out of them. The prodigal is in the position of the spendthrift who has let all his wealth slip through his fingers and cannot get it again. The elder brother is as the miser who hoards up his treasure and never secures from it a due return.

V. If you have not wasted your substance, "one thing is needful," to employ it most wisely and to insure the most lasting good. Consecrate all your Heavenly Father has put within your power to him who gave his all for you. And your glad response to your Father should be, "And all that is mine is thine." If, on the other hand, you have wandered into sin, think of the ruin it involves, and neither await a belated and melancholy realization of lasting loss nor yield to utter despair. All is not yet lost and this very hour you may seek and obtain pardon and cleansing and save what yet remains a full and immediate surrender to Jesus Christ.—Rev. G. Edward Young, D.D., England.

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Flavors: Chocolate, Vanilla, Strawberry, Lemon and Unflavored.

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What's the Matter With the Baptists?

The following statistics promulgated at the late meeting of the Southern Baptist Convention call for earnest and prayerful consideration on the part of the Baptists: Contributions for Foreign Missions in 1907.

Denomination	Total
1. Methodists, North	\$2,063,345
2. Presbyterians, North	1,257,438
3. Methodists, South	1,144,465
4. Baptists, North	959,721
5. Congregationalists	834,039
6. Episcopalians	549,070
7. Baptists, South	403,811
8. Presbyterians, South	276,262
9. United Presbyterians	261,693
10. Reformed Church	179,232

Why this awful shortage on the part of Baptists? What is the cause, and how may it be remedied? should be the inquiry of every one.

I invite attention to one thing in particular that may shed some light on the question.

I believe the facts will warrant me in saying that a large majority of the Baptists people of the South at least live in the country and belong to country churches where the facilities for developing along the line of contributing for missions are very imperfect, and therefore the work of progress in training is greatly hindered.

It is a fact also, I think, that the strongholds of other denominations, especially in the South are in the towns and cities which are generally cities of wealth, and men of large means have been trained to give liberally. These Baptists of the North are weaker numerically than the Baptists of the South, yet they give to Foreign Missions more than twice as much as the Baptists of the South. Whether this is due to the fact that they are richer and live more in towns and cities and have been more thoroughly trained in the art of giving I would not say. It may be both. There is one thing I feel quite sure of, if the great Baptist host of our rural districts in the South could be raised to a higher plane of Christian giving and our own and city Baptists could be induced to keep pace with them the Baptist people of America would soon stand first on the list.

I notice a copy of the minutes of the Bogue Chitto Association for 1906. I gather the following from the statistical tables for that year which I am sure will be interesting as well as furnishing evidence to support the foregoing statements.

Twenty-five churches with a membership of 4,478. Eight of these churches with an aggregate membership of 1866, are located in towns and villages. These eight churches contributed last year for Foreign Missions \$31,419. In round numbers 17 cents per capita. Seventeen churches, six not reported as having contributed, with an aggregate membership of 2,612, not located in towns and villages, gave that year for Foreign Missions \$153.30, about 6 cents per capita. The association as a whole gave less than 10 cents per capita that year. The minutes of 1907 make about the same showing, but little improvement.

Is there any objection to brethren interested in the "layman's movement" going through the minutes of their respective associations and letting us know what the towns and city churches are doing in other parts as compared with the country

churches? I hope not, for this would be valuable information to all and enable all to be in a better position to seek out and correct defects. Besides it would aid in developing in the study of missions and stimulate the brethren to aim to reach a higher plane of Christian giving.

But I believe in a fair deal. I believe that Baptists should have full credit for all they do, though we may not be, and I fear we are not doing one fourth what we ought to do. Southern Baptists contribute through three boards. I suppose they give about the same amount to each board. Multiplying by three we have the Southern Baptists contributing for missions \$1,211,433, which would be the total amount contributed through our Foreign, Home and State boards. Now, if we knew the amount contributed by other denominations for missions, not foreign, then our snowing might look better. I hope some one will give us the facts on this point, any way for it will be good to know the whole truth, whether we appear in a better light or not. And it seems to me it would be still more interesting if the statisticians would include all objects to which we contribute. Such, for instance, as ministerial education, college buildings, endowments, theological seminaries, etc. However, it may all be, the stubborn fact still stares us in the face, that the great Baptist host of this Southern country of ours is poorly developed in Christian giving. But it is being developed and will be raised to a glorious standard of Christian beneficence that will ere long be an example worthy of the emulation of all others.

J. R. Sample.

Summitt, Miss.

Good Meeting at Booneville.

We closed a most excellent meeting in Booneville last Wednesday night. In many respects it was one of the best meetings ever in the town. Brother J. A. Bell, of Holly Springs, came to assist in the singing but it soon became evident the Lord intended he should do the preaching which he did for ten days most effectively. We kept no account of conversions but fifty were added to the church rolls, the majority by experience and baptism. A large number were also added to the Methodists. Bro. Bell, who is doing such a noble work at Holly Springs under great difficulties endeared himself to us very much. He is one of the best preachers and soul winners of my acquaintance.

Our new pastorial will soon be ready for occupancy.

E. T. Mobberly.

Booneville, Miss.

Church Membership.

Text: "The same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine," etc.—Acts 2:41-47.

If the church has a Divine origin and Divine conditions for membership, it also has Divine obligations. So again we need go no further than the holy record of this first church to see what they are:

I. Continuance in the Apostles' teaching. The primary purpose of the church is to set forth the Divine teaching. The mere enunciation of truth is not sufficient. To be most effective, truth must be incar-

nate; it must live in men. The soul having accepted the Divine teaching, and come into the church, is expected to continue to set it forth by every means of proclamation.

II. Continuance in "Fellowship"—literally, Companionship. They came into the church agreeing every one to carry his part of the work. It was Christian communism—a communism of interests. They agreed not only in caring for the church and the spread of the teaching, but also to look after one another's needs.

III. Continuance in "Breaking of Bread." This is a direct reference to the Lord's Supper. Like baptism, it was instituted by our Lord himself and is his positive command. It looks back to his broken body and shed blood; and forward to his second coming. "As oft as ye eat this bread, and drink this wine, ye do show forth the Lord's death till he come" (1 Cor. 11:25).

IV. Continuance in "Prayer." The first church was a perpetual prayer meeting. They lived the prayer life. They had been taught by Jesus to pray for everything and everywhere. There is no more important service in the church. If prayer is worth anything it must be the most important part of everything.

V. The divine blessing. This we want now to trace.

1. There is the blessing that comes through obedience. The church was made, not for some believers; it was made for all. For a soul to acknowledge the Lordship of Jesus, and then refuse the fellowship of his church and the practice of his ordinances, is an inconsistency without parallel. Surely one may not expect his full share of the blessing who willfully ignores this requirement.

2. There is the blessing that comes from a sense of having done right. I know nothing more comforting and strengthening than this pervading consciousness. It will be power to any man. He will feel it himself and others will see it. The man who halts is ever a defeated man. It is only the man who comes out in open that has power.

3. There is the blessing of a church home. Every man needs such a home. He needs it for his family. He needs his regular place and form of worship. How I have seen this in mixing with strange congregations! We need the instruction of the church. We need its sympathy and help. Our condition may not call for it now, but the time will come when it will be keenly felt. We ought to have our church home.

There are two conclusions that naturally follow:

If you are in the church, let it mean more to you from this hour. Attend it, support it, pray for it, and push it.

If you are a believer in Christ, do not stay out of the church one day longer. God requires it; your interest demands it; and the world expects it.—Rev. Len G. Broughton, D.D.



THE RUINS OF PURVIS CHURCH.

The terrible cyclone which swept over the Southern portion of our State on April 24th, seems to have struck Purvis a terrific blow, and among the many buildings completely wrecked was the Baptist Church, an illustration of whose wreck is presented above. Read what Dr. Rowe says in our issue of the 14th of the Baptist Situation at Purvis, and govern yourself accordingly.

The need is urgent. If Christianity does not come to the front and lend a helping hand in such emergencies as this, it loses one of its best opportunities of impressing itself upon the world, and one of its best opportunities of rendering real service to suffering and needy humanity. How many are unwilling to lose this opportunity? Let Dr. Rowe hear.

Woman.

They talk about a woman's sphere
As though it had a limit;
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe,
There's not a whisper, yes or no;
There's not a life, or death or birth,
That has a feather's weight of worth
Without a woman in it.

The sharp little vexations,
And the briers that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.
—Phillips Brooks.

A Polished Point.

Some men in the race of life, turn round to see how far they've got—and are bumped by the chaps who have reached the goal and are coming back.

My observation as a business man has been that boys and young who are very indulgent in the habit of smoking cigars and cigarettes will very soon become discounted, and their places will very probably be filled by others of more careful habits. There can be no question that the use of cigars and cigarettes is positively detrimental to mind and body.

John R. Pepper.

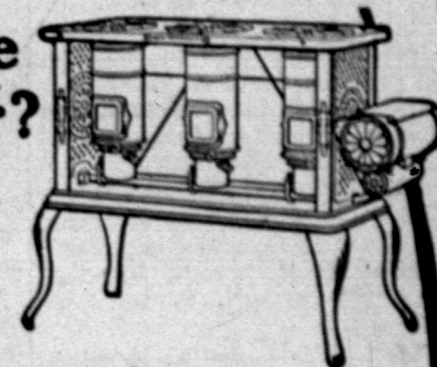
The charge that Protestant Christianity has lost the spirit of democracy is the one charge that is truest, and the one which has done it the most damage in the estimation of most men. "The churches are the rich men's club," say the masses of men. Indignantly as we may repel this charge, in substance it is true, and nobody who knows the history of the manner in which most churches are governed, directed, financed and bullied by a very small fraction of their membership will care to deny the fact, whatever may be wrong about the particular way in which the matter is vocalized.

A. A. Berle.

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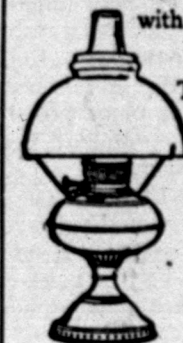
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RUINS OF THE BAPTIST CHURCH, Amet, La.

It is true this church is in Louisiana, but it is hard by our border and is served by a Mississippi man, who is also pastor for one-half time at Osyka. Lying just on our border, it is probable that some Mississippi brethren will wish to assist in relieving the situation, in which event address Rev. J. R. G. Hewlett, Osyka, Miss.

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Not Good Enough.

"What's become of Slickum? Last time I heard him he was making all kinds of money."
"Yes, that's what put him in the penitentiary. He made some that didn't fool the Government."

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,
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Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.

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A Thing of Beauty

A thing of beauty is a joy for-
ever;
Its loveliness increases; it will
never
Pass into nothingness; but will
keep
A bower for us and a sleep
Full of sweet dreams and health,
and quiet breathing
Therefore, on every morrow are
we wreathing
A flowery band to bind us to the
earth
Spite of despondence, of inhuman
dearths
Of noble natures, of the gloomy
days,
Of all the unhealthy and o'er-
darkened ways
Made for our searching: yes, in
spite of all,
Some shape of beauty moves
away the pall
From the dark spirits.

—Joan Keats.

The Story of a Baptized Jewess.

Philip Sidersky, superintendent
of a Christian mission to the
Jews, thus tells the story of a
young girl's experiences:

"This young woman, like many
young Jewish girls, has been
brought up without any Bible edu-
cation, although her parents are
pious and orthodox Jews. But
she has happened to come into
contact with an earnest Christian
family. The true pity that she
has met, the love she has received,
and the deep interest taken in
her spiritual welfare have made

a strong impression upon her sen-
sitive soul. She constantly vis-
its that family, and is taught and
instructed in the Word of God.
She becomes a believer, and at
last feels herself constrained to
make a public confession of her
faith in Jesus. She knows what
the step will mean to her parents;
it will break their hearts and
cover them with shame as long
as they live. They, too, will
be hated and despised. Her
sisters will have difficulty in find-
ing husbands, and her brothers
in finding wives. And yet she
must take the cross and follow
Christ. She decides to leave
her native village and be baptiz-
ed somewhere else, but the re-
port very soon reaches her family.
Seven days they sit on the floor,
mourning over her as if she were
dead. For months, they were
ashamed to show themselves in
public, and nobody appears to
console them. But this daugh-
ter loves them now more than ever
before. She writes to them their
most affectionate letters, in which
she explains that by believing in
Jesus, she has become a true
Jewess, that she now loves God,
whom before she did not know.
Her letters remain unanswered.
She longs for home, and at last
decides to visit them.

She reaches the house when it
is evening, opens the door, and
enters. No one opens his mouth
to welcome her, and yet they
have love enough not to send her
away.

"The next morning the report
has spread; that the 'Apostate'
has had the audacity to return,
and that her parents have been
sinful enough to receive her. The
whole Jewish community
gathers around the house, with
great excitement, and fanaticism
written on their faces. The house
is attacked, the windows broken
and the inhabitants driven out of
the village. The girl alone, is
not afraid to face the fanatics.
She has learned to say: 'The
Lord is on my side; I will not
fear what man can do unto me.'
Their common suffering drew them
together, and their daughter does
not cease to pray for her parents
that they too, may find the Pearl
of Great Prince."

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and in a sanitary condition is to
give them a good washing occa-
sionally, it is accumulated dust
that holds the dreaded microbe
we hear so much about nowadays,
and if carpets are used they
should only cover the center of
the room so they can be taken
up frequently and have all the
dust beaten out. It is the cor-
ners and edges that retain most
of the dust that collects in a room,
and the sides of a room should
be left bare and painted or cov-
ered with some material that will
wash well, so it can be cleaned
often. If a carpet is very soil-
ed it should be ripped apart, then
one breadth can be cleaned at a
time by putting it in a strong
suds and running through a good
washing machine. A carpet that
is not very soiled can be cleaned
on the floor after all the dust has
been beaten out. An old and
faded brussels carpet was made
to look almost as well as a new
one, by scrubbing thoroughly to
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lution of dark red diamond dye
for wool which was applied even-
ly with a large paint brush and
an old wool ingrain was renewed
by cleaning and coloring a rich
dark green. It is the dust that
collects in carpets and under them
that makes them unsanitary and
if a carpet must be swept often,
a carpet sweeper should be used
to keep the dust from rising when
sweeping. A carpet should al-
ways have a good washing after
sickness of an infectious charac-
ter, as germs may linger for
months in the woolly surface of
the carpet and be a constant re-
mance to the health of the family,
and especially to the one who
sweeps the room and breathes the
germ laden dust into her lungs,
and dust is very dangerous to one
with a delicate throat, or any
kind of a catarrhal trouble.

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But five cents' worth of borax
and ten cents' worth of camphor
gum. Put them into a large
bowl, breaking the camphor gum
first into pieces. Pour over this
one quart of boiling water, stir-
ring to dissolve the borax. All
the camphor will not dissolve.
After it is cool, put it into a bot-
tle and cork tightly. When wish-
ing to use it, pour a portion into a
basin, diluting it with half the
quantity of cold water. Wet a
black stocking with this and
sponge your goods, pressing after-
wards. This will remove all
spots and grease and restore the
black.—The June Delineator.

A Noble Benefaction.

Mr. William Kent, of Chicago,
has presented to the Federal Gov-
ernment as a national park a tract
of two hundred and ninety-five
acres of virgin forest only seven
miles north of San Francisco, at
the foot of Mount Tamalpais. The
timber alone on this tract is esti-
mated to be worth \$150,000. It
consists largely of redwoods, the
Coast variety of the giant se-
quoias, one of the wonders of
California. The demand for lum-
ber has made havoc of this won-
derful tree; and the preservation
for the admiration of future gen-
eration of even a small grove,
in a place so accessible as this,
is an accomplishment on which
the generous donor and the whole
country are to be congratulated.
In accepting the gift and setting
it apart as a national monument,
President Roosevelt wished to
California and this tract has on
it the family home. But he
vetoed the proposal, and asked
that the park be called "Muir
Wood," for John Muir, the great
naturalist and explorer of the Pa-
cific Coast. If William Kent is
too honest a man to allow his
name to appear on a memorial
like this park, that is the greater
reason why his fellow-citizens
should know that name and
should do honor to the bearer of it.

Bristol, Virginia-Tennessee, had
from January 1 to April 1, 1907,
537 arrests, 337 of which were for
drunkenness. During the same
period in 1908 the figures were
271 and 85, respectively. What
made the difference? Prohibition.
Columbia, Tennessee, had from
April 1, 1906, to April 1, 1907,
altogether 650 arrests, 240 of
them for drunkenness and allied
disorders. During the year
ending April 1, 1908, there were
in all 321 arrests, and of these
only 76 for drunkenness and re-
lated crimes, including illicit
liquor-selling. Why the differ-
ence? Prohibition. Yet they
say: "Prohibition does not pro-
hibit some things. Any measure
that will reduce crime by more
than fifty per cent is worth ex-
perimenting with."

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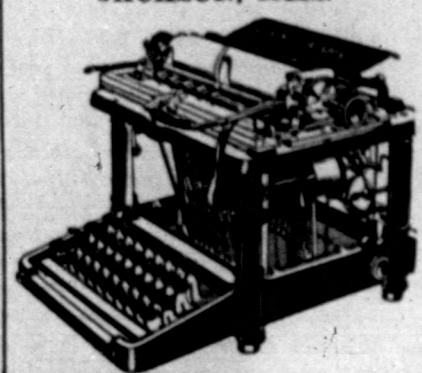
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It hardly seems possible that the daily papers correctly report the remarks of Colonel William Jay at the recent dinner of the St. Nicholas Society of New York, in which he was represented in saying of Governor Hughes: "He is a Christian, and a very good one, but a member of a branch of the Christian Church which is not as broad as some." In fact, he is a Baptist." No reason exists for this reflection on one of the greatest, most successful and most popular religious denominations. The writer, as not connected with the Baptist Church, is privileged to speak his mind the more freely regarding it. Though these writers and speakers have fallen into the habit too often of regarding the Baptist denomination as a "hardshell" institution with a narrow-minded membership. The facts of the case do not in any way justify such criticism. The history of the church from its beginning, the exalted character of its membership, and its powerful influence as an agency for good, not to speak of the eminent men and women it has given to American history, are such that the denomination has every reason to resent the reputation that it is not as broad-minded as any other. It has its belief, as every church has its creed, and is fully justified in maintaining its doctrines; but to intimate that it is intolerant, narrow-minded, and bigoted is not dealing fairly with it. These criticisms are often applied to churches as a whole by a class that does not believe in religious work, but we have never put Colonel Jay in that class.

WANTED—A Christian Woman, Baptist preferred, to attend my aged mother in her own home at Vaiden, Miss. Correspondence solicited. Address J. Baskin, Vaiden, Miss.

Aches and Pains, Rheumatism, or a generally tired feeling are nature's ways of letting you know that some organ of your body is out of order and needs attention—such as Stomach, Bowels, Kidneys, Liver or any other functional part of the body. Nature does not send you these pains to torture you, but to warn you that you are in danger and need to supply these parts with what is missing. Do not neglect these warnings for the consequence may be serious. Write to me today describing your condition fully, let me be your doctor to tell you just what to do to get well. It will cost you nothing for this advice and I send a trial treatment free. You can decide for yourself whether or not you wish to follow my treatment after the free trial. Write today to DR. F. A. BAR-

RET, 1271 South Seventh Street, St. Louis, Mo.

Meletus Harris.

After twelve years of faithful service in the Master's Kingdom on earth, the voice of the Lord was heard by Sister Meletus Harris, calling her to come up higher. She took her departure May the 12th, leaving her husband and twelve children grief-stricken by the crushing blow.

May God lift the burden of sorrow from their hearts and give them a glimpse of a brighter day. She was a member of Oakland Church, a gentle and patient wife and loving mother, and we feel assured that our loss is heaven's gain.

Her Pastor.

In a Pinch, use ALLEN'S FOOT-EASE

Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all Druggists and Shoe Stores. 25c. Don't accept any substitute. For FREE trial package, also Free sample of the FOOT-EASE Sanitary CORN-PAD, a new invention, address Allen S. Olmsted, LeRoy, N. Y.

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who will represent us. Pleasant work for any lady or gentleman, in which a part or all your time can be employed. Write to day for particulars and free catalogs. References: Dun or Bradstreet C. H. ROBINSON CO., Box 769, Charlotte, N. C.

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40 LOTS For Sale in **CLINTON** the TOWN of

These lots are very desirable, being convenient to both, Mississippi and Hillman College. They are held at different prices, according to elevation and location, but prices on all are reasonable. Now is the time to buy.

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LUBBOCK TEXAS

The Great PANHANDLE of Texas is astonishing the world in productivity. What was once called the "American Desert" is now called the "GARDEN SPOT OF THE SOUTHWEST." Two or three years ago this country was practically unknown. To-day all eyes are centered this way, especially on LUBBOCK, TEXAS. Lubbock is the center of this great country. Our geographical situation, with five railroads chartered, two of which are already under construction, promises great things for Lubbock. I have platted what is known as the Overton Addition. It is already spotted with nice residences. I am offering 200 lots at \$50 each; \$10 cash, balance \$5 per month without interest. This is the chance of a life time to make a little investment that promises big return in a short time.

WATCH LUBBOCK GROW

Write for Illustrated Folder and Big Map.

Address Dr. M. C. Overton, Lubbock, Tex.

The Riches of Grace.

"The unsearchable riches of Christ."—Ephesians 3:8.

There is a universal desire on the part of human beings to be rich; the instinctive love of gain seems to be a part of our common humanity. The Apostle Paul, in this Epistle to the Ephesians, sets before us the vast riches of God, and tells us how we may be made partakers of this Divine wealth.

In the seventh verse of the first chapter we read: "In whom" that is, in Christ—"we have redemption through the blood, the forgiveness of sins, according to the riches of his grace wherein he hath abounded toward us." Then, in the eighteenth verse: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." Then in the second chapter and the fourth verse: "God, who is rich in mercy, for his great love wherewith he loved us." Then in the seventh verse: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Jesus Christ." Then follows the text: "That I should preach among the Gentiles the unsearchable riches of Christ." Again, in the third chapter and the sixteenth verse, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

In that expression in the second chapter, "the exceeding riches of his grace," the word translated "exceeding" is that from which comes the English word "hyperbole," applied to exaggeration. The word literally means "to shoot beyond the mark," and expresses therefore the idea of excess. Paul means by that though you use the utmost wealth of language, you cannot shoot beyond the mark: the riches of God exceed all power of language to express. In the words of the text, "the unsearchable riches of Christ." "Unsearchable" literally means rich that can never be explored. You not only cannot count or measure them, but you can form no estimate of them; and you not only can form no estimate of them, but you never can get to the end of your investigation. There is a boundless continent, a world, a universe of riches, that still lies before you when you have carried your search to the limits of possibility.

1. First, see what God does to give us this inheritance. The apostle says, in the second chapter and the first verse: "And you, who hath he made alive." Then, having made us alive, he took us into his family, and he gave us what Paul calls, in the fifth verse of the first chapter, "the adoption of sons." When we were dead he made us alive, he gave us the place of sons, for who could properly be an heir but a son? God does not take an alien and will his property to that alien. When he makes an heir he first makes him a son. The alien is put into his family of grace, and, of course, becomes an heir because he is a son.

2. Another wonder about this rich grace is that having made us sons, as I have suggested, he made us heirs—"In whom we have received an inheritance." (To Be Continued).

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Prohibition As Against Moderation.

There is no more interesting phase of recent political development than the tremendous growth of the prohibition movement. Thinking men believe it to be significant of many things, but of nothing more than that there is a widespread revolt against the saloon as a factor in politics. The Philadelphia North American went so far as to claim that the entire success of the movement was due to the growth of sentiment against the use of alcoholic beverages, but to a revolt against the saloon as a political organization. That the brewing interests believe this to be partly true is evidenced by the fact that they are combining to do away with the lowest type of grog-shop and brothel, and to divorce the saloon from politics.

Whether or not this explanation of the movement's success is a true one the fact remains that the State of Georgia is at present proving-ground for prohibition measures in their most thorough-going form. We are deeply interested, therefore, in reading a set of resolutions recently adopted by the Savannah Chamber of Commerce. We quote briefly from them. "The fundamental error of our (Georgia) law," say these resolutions, "is that it ignores the fact that only an infinitesimally small percentage of mankind are drunkards, and it ignores the fact that all beverages are not hurtful. It blindly seeks to measure all men by one standard, and to classify all malt, fermented and distilled beverages upon one and the same level, and prohibits them all alike."

The present law of Georgia unwisely and unnecessarily operates against the welfare and material interests of the State, in that it forbids the manufacture and sale of malt beverages and domestic wines. Our State laws should be so framed as to discriminate between malt and fermented beverages on the one hand and distilled spirits on the other, so as to permit of the manufacture and sale of beers, ales, and native wines under proper regulations and requirements to insure their purity and wholesomeness, while prohibiting all distilled spirits and liquors of every kind and maintaining the ban against the saloon—the so-called American bar-room, which exists nowhere on earth except in this country."

All earnest-minded citizens who are pondering the questions presented by the onward sweep of prohibition, and who are uninfluenced in their judgment by arguments of expediency or the voice of their own pocketbooks, will be interested in the opinions of these Savannah business men. Is there to be a

quiet reaction even in Georgia, and will such a reaction carry too far over the backward road, or is a middle ground of moderation and State control in a fair way to be attained?

Division of School Fund.

Following is the itemized statement showing the apportionment of the common school funds for the January distribution, 1908:

Adams	7,548.13
Aleorn	6,274.19
Amite	10,307.06
Attala	11,313.41
Bolivar	17,331.29
Calhoun	8,175.04
Carroll	11,295.81
Chickasaw	8,085.84
Choctaw	7,193.84
Claiborne	9,728.65
Clarke	10,823.42
Clay	8,246.66
Coahoma	10,700.30
Copiah	13,896.46
Covington	5,171.13
DeSoto	11,112.36
Franklin	7,056.90
Forest	7,795.37
Greene	3,849.45
Grenada	5,103.20
Hancock	4,785.42
Harrison	3,404.71
Hinds	19,067.56
Holmes	17,749.66
Itawamba	6,110.87
Jackson	4,488.96
Jasper	7,881.57
Jefferson	8,492.90
Jeff. Davis	5,206.32
Jones	7,399.89
Kemper	10,746.78
Lafayette	10,092.23
Lamar	2,958.18
Lauderdale	18,788.65
Lawrence	4,575.61
Leake	8,084.90
Leflore	11,241.78
Lincoln	13,878.83
Lowndes	12,807.19
Madison	12,024.95
Marion	6,333.24
Marshall	12,406.42
Monroe	17,240.85
Montgomery	7,764.22
Neshoba	6,712.60
Newton	8,363.26
Noxubee	16,612.68
Oktibbeha	10,246.67
Perry	2,550.38
Pike	10,317.11
Pontotoc	9,046.98
Prentiss	3,654.19
Rankin	10,050.77
Sharkey	6,122.19
Simpson	7,502.90
Smith	6,843.38
Sunflower	11,191.53
Tallahatchie	11,999.36
Tate	9,856.03
Tippah	6,369.67
Tishomingo	4,814.32
Union	8,883.62
Warren	12,587.18
Washington	16,363.91
Wayne	7,914.98
Webster	6,296.81
Winston	8,730.35
Yalobusha	8,849.88
Yazoo	19,204.50
Total	\$706,697.22

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Royaline Oil is much stronger than the other antiseptics. MIXED with one third water it will do anything the best of them can do in their full strength. If you want it weak-like the others, add water to suit and save your money. You will find it to be not only the best, but the cheapest. Try it, and you will use nothing else. Pleasant, clean, strong, safe. No grease, no stain. 25c, 50c. Druggists and Dealers in Medicines.

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Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

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One week's trial absolutely FREE to determine how you will succeed; if satisfied the above fee is to be paid; if not, you may quit and owe me nothing.

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We, the undersigned, learned the principles and were able to take dictation under Mr. Campbell's teaching in less than 10 days.

Tally Heslip, Louise Davis, B. L. Mayes, Carrie Oliver, Hannon Phelps, Mrs. Meyer, W. Q. Cole, Jr., David Harris, Pattie Cook, Annie DeCade, Josh Halbut, James Dabney.

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Tightening Sewing Machine Belts.

When you are sewing in a great hurry, and the machine belt becomes loose, do not stop to remove it in order to tighten it. Simply put a drop of machine oil on it, turn the wheel a few seconds, and proceed with a tightened belt.—The June Delineator.

A Saving on Rubbers.

Women who have trouble with their rubbers breaking at the heel after wearing them a short time may like to know how I make use of mine when they reach this state, says a contributor to the June Delineator. I cut out the heels as far as up the slope of the arch, making sandals of them. These are sufficient protection except in case of slush or heavy rain.

Stanley, the Explorer, Was a Waif.

It is not generally known that Stanley, the famous explorer, was a waif, and that his original name was not Stanley at all, says the June Delineator. The little boy's "real name" was John Rowlands. He was born near Denbigh, Wales in 1840. When he was three years old he was put in a poorhouse at St. Asaph. It was ten years later that he sailed away to America as a cabin-boy. In New Orleans a merchant by the name of Henry Morton Stanley adopted him and the little boy was given his name. The "John Rowlands" was discarded from that day, and it was Henry M. Stanley, Jr., who served in the United States navy, won fame as a war correspondent in Turkey and with the British army in Abyssinia, and as the crowning achievement of his life, after he had penetrated the darkest wilds of Africa and found Dr. David Livingstone, opened up the Congo region for intercourse and commerce with the world.

To Be Refilled.

In one of the suburbs of a big city is the site of a well-known school of theology, from which go out each week many members of the senior class to try their voices as "supplies."

A passenger on a Monday morning train was surprised at the number of men who got off at that station.

"Who are all those chaps getting off here?" he asked the brakeman.

"Them?" asked the brakeman. "Oh, they're returned empties for the college."—Youth's Companion.

Concerning Fairy Tales.

"I say, Mamma," asked little Tommy, "do fairy tales always

begin with 'Once upon a time?'" "No, dear, not always," replied Mamma; "they sometimes begin with 'My love, I have been detained at the office again to-night.'"—Glasgow News.

She Struck, Too.

O'Toole—Muldoone struck his wife yisthidy.

McKiek—Is he in jail? O'Toole—Naw; he's in th' hospittle.—Exchange.

Got the Marks All Right.

"Johnny," asked the visitor, "do you ever get any good marks at school?" "You bet I do," replied Johnny, "but they ain't where I can show 'em."—Chicago News.

"You can purchase a man's labor, but you've got to cultivate his good will."

"Do not measure your enjoyment by the amount of money spent in producing it."

Woman's Home Companion for June.

Five hundred photographs of President Roosevelt, all assembled in one big double-page picture 13X19 1-2 inches in size, is an extraordinary feature of the June Woman's Home Companion. The five hundred photographs were taken in almost every state in the Union, at all periods of Roosevelt's public career, and show his wonderful versatility and energy.

In the June Companion appear the first chapters of Harvey J. O'Higgins' great story, "A Grand Army Man," based on Belasco's famous play of the same name, in which David Warfield starred all last winter. Other fiction is this delightful summer magazine is by Elizabeth Stuart Phelps, Zona Gale, Charlotte Perkins Gilman, Temple Bailey and Clinton Dangerfield.

Kellogg Durland, who of late has spent much time in Russia, tells the dramatic and thrilling story of one of the bravest girls of the Russian Revolution. Margaret E. Sangster writes on the American woman as a social engineer. Dr. Edward Everett Hale devotes his monthly page to some working rules of life. Grace Margaret Gould, the fashion expert, gives many practical suggestions for summer dressing. Sam Lloyd's Own Puzzle Page is a mine of interest for the puzzle lover.

Annual Reunion, United Confederate Veterans.

Birmingham, Ala., June 9-11, 1908. Tickets on sale June 6th to 8th, inc., limited for return not later than June 20th. Stovers. Ask for low round-trip tickets via. Mobile & Ohio R. R.

Woman's Home Companion for May.

Herman Pfeifer's beautiful prize cover gives much distinction to the May Woman's Home Companion. Another notable art feature of this magazine is a full-page reproduction of William Balfour Ker's painting, "Memories." An aged Civil War veteran is carrying his company's colors in Decoration Day parade, his eyes almost closed in reverie. Behind him crowd the vague, shadowy forms of the gallant youths who followed the colors with him nearly a half a century ago.

Dr. Edward Everett Hale gives some good advice to young married folk. In "Are We Ready for Our Children?" Christine Terhune Herrick approaches the problem of the child in the family from an actually new point of view. "Europe on Five Dollars a Day" is the first of a series of articles on the best way to travel abroad. Every person who is married or hopes to marry will enjoy greatly the hot discussion on the marriage question, under the title "Is There a Panic in the Marriage Market?"

Mrs. Sangster talks to the American woman of her duties in entertaining her friends. The Summer Fashions, the Dressmaking Lesson, the Making of Linerie Waists, are found in Grace Margaret Gould's Fashion Department. The other departments contain: "What to Do With the Garden in May," recipe for twenty different kinds of salads by Fannie Merritt Farmer; reviews of books; The Exchange, with its dozens of practical suggestions, and Sam Lloyd's Puzzle Page.

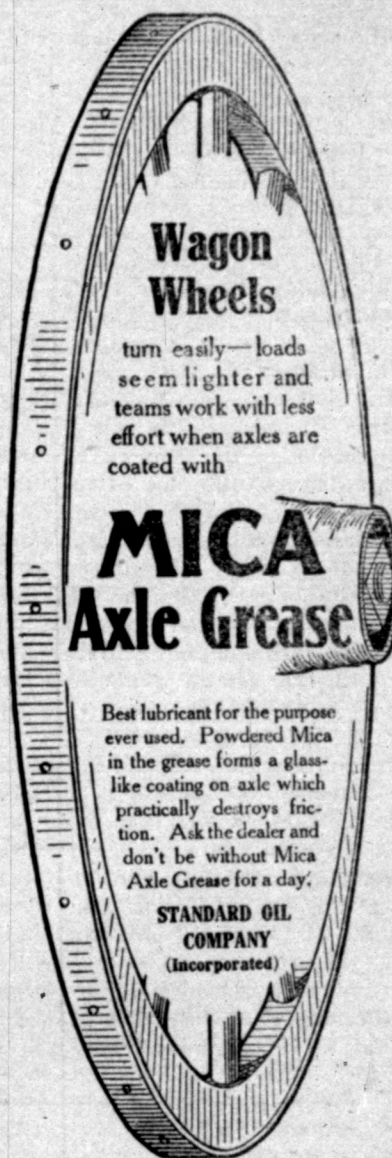
The May issue is rich in fiction—"Dog-in-the-Manger," "A Heart Specialist," "Pancake Neighbors," "The Gentle Highwayman," are the titles which will give some idea of the entertainment this magazine contains.

Prolong Life

In hundreds of instances Dr. Miles' Heart Cure has prolonged life many years, after all hope had been abandoned. It is a heart tonic. By its strengthening influence upon the heart nerves and muscles, the heart action is increased.

"My heart was weak and at times I thought I would die. I lost consciousness one morning, and did not recover for hours. My wife gave me whiskey and applied mustard. A friend advised Dr. Miles' Heart Cure. I took two or three bottles and it keeps the old heart going right along. Have never had one of those spells since. I should have been dead years ago had I not found relief in this valuable remedy."

W. H. SOULE, Portland, Me. If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.



Now is Your Chance.

If there is no agent for Vacher-Balm in your town, write to-day for a free sample and get prompt relief from your aches and pains, and my offer to pay you to give samples to your friends and neighbors. E. W. VACHER, New Orleans, La.

Personal Workers.

A. D. Muse.

Let us take tonight for a text, or at least for argument's sake, John 1:43-51. Consider how Philip called Andrew. No, I am mistaken, Phillip and Andrew came, and then he went and called Simon Peter his brother. Now let us consider:

1. That he, Andrew, was mentioned as Peter's brother. Why was that? Because in after years Peter overshadowed Andrew. But just as soon, however, as Andrew found the Lord Jesus he wanted his brother to find him. The one that was dearest and nearest to him was the one he wanted to lead to the Lord. My brother, is it that way with you today? Was it that way when you found the Lord? Did you want to go and bring brother, sister, father mother, husband or wife, son or daughter as soon as you found the Lord and realized the great reality of religion; and felt the abounding grace of God, and felt the great abounding riches of grace, did you not, right then and there, feel like you ought to lead some one to the Lord? Did you not want somebody else to enjoy the blessing of grace? If you didn't, I fear you were not converted. I fear it was a temporary conversion, if there is any such thing.

For just as soon as Andrew found the Lord he put right after his own brother—Peter.

So it was with me when I was converted. I wanted some one else to come and enjoy the most abounding riches of grace.

2. Let us consider the good of personal work? Andrew, you know, we don't hear but very little of him after this, yet, I reckon he was a preacher of some kind. But if he never led any one else to the Lord himself he did a noble work in bringing Peter; for Peter preached at one time and three thousand were converted at one whack.

But if Peter in after years never did anything more, it was worth Andrew's whole life, just bringing Peter. For I must say that a human immortal soul is worth a thousand of Andrew's sermons for an immortal soul is invaluable. There is nothing to compare with the value of one soul that must spend eternity in heaven or hell. It was certainly worth Andrew's time. Then let us consider the lesson for us. We ought to bring to Christ every soul possible. We ought to do everything in our power and might to bring some soul to Christ, our Lord and Master. We ought to pray God to make us instrumental in his hand to lead some one to the Lord and Savior. For there is no telling the great good will come from it.

For just look, Andrew brought

Peter, and he brought three thousand and at one time. Souls sweeping on to glory, and then it is perfectly probable that these led others and they led others, and still others and it is perfectly probable that there are Christians living today that have been brought simply by Andrew bringing Peter and Peter bringing three thousand at once, and they bringing others, and on down till today, all sweeping on to glory eternal bright and fair where happy angels are. O, my brother, the good of personal work.

Just look at the heartache it has made there is no end to it, then when Phillip came he went just straight and go Nathaniel. I will consider that some other time.

Personal work! Personal work! My! My! How can you fold your arms and sit down on the stool of do nothing and see immortal souls traveling the broad road down to an everlasting hell fire, to be burned in a lake of fire and brim stone, from which forever ascends the smoke of the damned; and yet, when just a few words from you in a kind way might turn them? I don't say save them, for God alone has that power to save a man from hell, but he expects every child of his to plead with him and extort him about the way in which he is living.

Oh, my! the great need and grand good of personal work; and then my brother, just look at the multiplied millions of thousands traveling the broad road down to an everlasting hell. A lake burning with fire and brimstone from which forever ascends the smoke of the damned! On and on throughout the ceaseless ages of eternity!

Multiplied millions of souls, I say, going to spend the ceaseless ages of eternity in hell, while just a few words from some one who claims to be sweeping on to glory eternal would lead them to return. Just look what one personal word did. It was the scheme of bringing three thousand souls to Christ that I know of. All sweeping on to glory eternal. Oh, the great good of personal workers!



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ENDOWMENT INCREASING.

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CHARTER SHORTHAND has only ten lessons and therefore saves much time to the learner.

PENMANSHIP INSTRUCTION is a specialty, because it is necessary for one to write well to succeed as a bookkeeper or general office man.

MONTHLY RATES of tuition are offered; write for full information.

QUEEN CITY BUSINESS COLLEGE, Meridian, Mississippi.

\$60 LIFE SCHOLARSHIPS \$25

Beginning April 10th, we are going to show our appreciation of the VERY, VERY LIBERAL patronage our UNIVERSITY has ALWAYS received, and on account of the recent money panic, and sell a LIMITED number of \$60 LIFE SCHOLARSHIPS at \$25. Buy one before they are sold, FOR THEY WILL GO FAST AT THIS PRICE. and get ready for a good position in the early fall. If you can't come at once pay us \$10 now, and pay the balance on entering.

HARRIS BUSINESS UNIVERSITY, JACKSON, MISSISSIPPI.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

YOUR NAME

Beautifully written on one dozen cards, white or assorted colored cards, for only 25 cents. Mention this paper and I will send you a few extra cards complimentary.

M. F. Mitchell,
Meridian, Mississippi.

Penman Queen City Business College.

Deaths.

Ben Maree.

On April 18th, 1908, we laid to rest in the McNeese cemetery this model young man, Ben Maree, who died April 14th, 1908, while serving with the military at Norfolk, Va. He had been absent from home about six weeks prior to his death, which came as a great shock to his relatives and friends. Those who knew him best say that Ben was one of the best boys they ever knew.

He leaves a host of relatives and friends to mourn their loss. May God comfort the bereaved.

J. L. Watts.

George Delancey.

On the morning of the 14th, 1908, at his home, surrounded by his relatives, Brother George Delancey departed this life to receive his reward at his Father's hands. He joined the church at Cedar Grove, and was baptized by Rev. Bruce Pounds, August, 1888, and removed to Good Hope Church July 31st 1906, remaining there until death.

He had been afflicted with consumption for years. Those who knew him best say that he was completely reconciled to God's will. Who, we believe, has mercifully delivered him from his sufferings to bestow upon him the priceless joys of a life eternal.

His remains were interred at Bunker Hill Church, Feb. 16, 1908.

Brother Delancey was married Aug 29, 1888 to Florence Bryant. He leaves her and seven children to mourn their loss. May God who alone can fill the vacancy and soothe the aching heart, comfort them in this time of need.

J. L. Watts, Jr.

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"No," said the Uncouth Man, "I always eat mine off the cob. Never thought cobs would digest well."

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